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their exhortations. The most common theme is "controlling one's passions," but two others have often been addressed in the missionizing effort: abstaining from intoxicating drink and maintaining the faith as an emigrant. Collections are made by children to support the endeavor, and a list of contributors and their respective donations is displayed publicly. This technique of social control is also used by the curate at the several yearly offerings. A mission creates an emotionally charged atmosphere on the island, which continues for weeks after the departure of the clerics.

The seeds of repression are planted early in childhood by parents and kin through instruction supplemented by rewards and punishments, conscious imitation, and unconscious internalization. Although mothers bestow considerable affection and attention on their offspring, especially on their sons, physical love as manifested in intimate handling and kissing is rare in Inis Beag. Even breast feeding is uncommon because of its sexual connotation, and verbal affection comes to replace contact affection by late infancy. Any form of direct or indirect sexual expression—such as masturbation, mutual exploration of bodies, use of either standard or slang words relating to sex, and open urination and defecation—is severely punished by word or deed. Care is taken to cover the bodies of infants in the presence of siblings and outsiders, and sex is never discussed before children. Several times my wife inadvertently inquired as to whether particular women were pregnant, using that word before youths, only to be "hushed" or to have the conversation postponed until the young people could be herded outside. The adults were so embarrassed by the term that they found it difficult to communicate with her after the children had departed. She once aroused stupefaction among men on the strand when she attempted unsuccessfully to identify the gender of a bullock about to be shipped off.

It is in the home that the separation of sexes, so characteristic of Inis Beag life, is inaugurated among siblings in early childhood. Boys and girls in the family remain apart not only when interacting with the parent of the same sex at work, but when playing in and near the cottage and traveling to and from school. Parents and their older offspring read popular religious journals, found in most homes, many of the articles in which deal with sexual morality of the Irish Catholic variety.

One sociologist (Berger 1963: 66–92) classifies social control methods as those which involve physical violence or its threat (e.g., political and legal sanctions), those which result in economic pressures (e.g., occupation and market place relations), and, finally, those which